THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by*" (LUKE 21: 9).

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GENERAL CONFERENCE OF THE CHURCH.

(*Concluded from page 735*).

SUNDAY MORNING SESSION.

The Tabernacle was filled again when the conference was called to order by President Joseph F. Smith, at 10 a.m. The first speaker was Elder Anthony W. Ivins. Referring to a recent trip through the various Stakes of the Church, he said he had been impressed with the faith and fidelity of the Latter-day Saints. He had also seen a great deal of prosperity, and some extravagance. He advised people to get out of debt. He had observed towns and cities bonded and heavily in debt. This, he said, is a mortgage on the home of every citizen. He said he hoped to see the day when those in charge of municipalities would be less extravagant.

Another thing Elder Ivins said he had observed, was a disposition to want to go to war. Many say this nation has been insulted, and reparation should be demanded. Only a few days since, he said, a man seeking the highest office in the gift of the American people, is reported to have said that if he is elected he will immediately intervene, forcibly, in the affairs of Mexico; in other words, there would be an immediate declaration of war. It may seem a little matter to go into Mexico, said Elder Ivins, but it can never be told what will follow a little matter. The great conflict in Europe is the result of a small quarrel between Serbia and Austria.

ELDER JOSEPH F. SMITH, JR.,

said he is convinced that when the Lord comes He will find faith on earth; but it will be among only a small proportion of the people of the earth. The great turmoil that exists in the world is

the judgment of God, poured out upon the nations because of the iniquities that exist in the world. If the people were living the gospel, such conditions could not exist.

Elder Smith read from the Book of Mormon, second chapter of Ether. The Lord had sworn that whosoever should possess this land should serve God, or they would be swept off when the fulness of His wrath comes upon them, and this shall come when comes the fulness of their iniquity. The speaker condemned the opening of places of amusement on the Sabbath, and warned against such evils as card-playing, "joy riding," etc.

ELDER JAMES E. TALMAGE

said he has been impressed with the word of the Lord as it has been given during the sessions thus far of the conference, and he warned Latter-day Saints that these words given are plain, and mean just what they are intended to mean. He warned the people against men who look at things in a figurative sense, against men who measure arms with Almighty God. Psychologists said Joseph Smith was an epileptic; else "Mormonism" could not have been born, but here in this vast auditorium are thousands of the fourth, and even the fifth generation of "Mormonism." Are they epileptics? No, and much less so was Joseph Smith, the Prophet of God. Again, said Elder Talmage, let God be true, though every man be made a liar. A few months before the outbreak of the great war in Europe, a great scholar, standing in the Tabernacle pulpit, declared a great world war could not come and would not. It came, said Elder Talmage, and again, let God be true though all the great and wise of the earth be liars. Elder Talmage said when he sees how far astray have gone the predictions and conclusions of men, he is thankful for the iron rod of revelation.

The Church of Jesus Christ of Latter-day Saints accepts all truth, but it distinguishes most carefully between fact and fancy, between premises and deductions. Latter-day Saints, too, said Elder Talmage, are willing to leave some things to be revealed in God's own due time. He reads from the pages of science the declaration that man sprang from the lower beast, and he reads in the word of God, that God created man in His own image. He is, said Elder Talmage, willing to stand on the word of God, in the face of wise men's deductions. He has heard men try to explain the coming of the lost tribes of Israel in a figurative sense, but it shall be literal, said Elder Talmage, and he declared that some who are now alive shall live to see the restoration of the lost tribes and to read their records, which shall be made one with the other books that contain the word of God, and which shall contain an account of the visit to them of the resurrected Savior.

He has heard men explain, said Elder Talmage, that the coming of Christ will be figurative, that He will come to dwell in the

hearts of men. Let the word of God be true, said Elder Talmage, even though it makes all men liars. Christ shall come in person to reign over the kingdoms of this earth.

Sunday Afternoon.

The concluding session of the Conference convened in the Tabernacle at 2 o'clock. President Joseph F. Smith presided.

Elder Seymour B. Young

spoke of a recent visit to Jackson County, Mo. It is, he said, a hallowed place, one where will be built the Temple of God in the central stake of Zion. The primary purpose of his visit, said Elder Young, was to meet with the old soldiers at the national encampment of the G. A. R. at Kansas City. He noted the immense growth of Kansas City since he was last there twenty-five years before. The little town of Independence is just about the same as it was in 1833, when the Latter-day Saints lived there in a body. He spoke of the modern meeting-house the saints have erected there, and of addressing the saints and friends.

Elder Young said that he and two comrades went out to Independence and addressed the saints. He was delighted, he said, at the testimonies borne by two old soldiers—Leonidas H. Kennard, of Salt Lake, and Joseph M. Westwood, of Springville.

Elder Young spoke also of the reunion of the handcart veterans, those faithful souls who came across the plains on foot hauling their worldly goods in their carts by hand. These veterans, he said, always express their gratitude to the companies who met them on the plains and helped them on the last lap of their wearisome journey. The immigration kept up with the times, said Elder Young, and later the great migration was carried on with well-provisioned trains of wagons, and on down to the luxurious railroad coaches.

Elder Young bore testimony of the truth of the gospel, and to the integrity of the founders of the Church.

Elder B. H. Roberts

submitted figures, compiled by General Hugh L. Scott, showing the enormous loss in life and property that must be charged up to the great war. According to these figures, at the end of the second year of the conflict, there were 13,557,627 reported dead, wounded, and missing, and $40,000,000,000 had been borrowed.

Elder Roberts said his reason for submitting these figures is to ask, "Does the Church of Jesus Christ of Latter-day Saints have any relation to this condition?" Headlines only can be used, said Elder Roberts, on account of time. The Church of Jesus Christ of Latter-day Saints, he said, does bear a relation to this great conflict. For one, it bears the relation of foreknowledge. It was

pointed out, said Elder Roberts, in the morning session, that God said that calamity should befall the nations if they heeded not His word. No king, it was promised, should rise up on this land among the gentiles—the only king that shall be recognized here is the King of kings, Jesus Christ.

Elder Roberts pointed out that the great Civil War was predicted by Joseph Smith, and in great detail. The prophecy said the war should begin just where it did begin—in South Carolina. It told how the war should go on until Great Britain should call upon other nations; then, the prophecy said—when Great Britain should call on other nations—war should be poured out on all nations. At the close of the great Civil War, England had not called upon other nations for help, but in a few decades England began to form alliances: and then, said Elder Roberts, came the fulfilment of the latter part of the prophecy.

Another relation, said Elder Roberts, in which the Church stands to this great world war, is to warn the world and preach the gospel of Jesus Christ in all lands. Another relation, he said, is hope. Beyond the turmoil and strife is the promise of the coming of God's kingdom. Elder Roberts referred to the prophecy of the mountain of the Lord's house being erected, and the time when nations shall beat their swords into plowshares. The prophecies are fraught with hope.

"Indeed, I believe," said Elder Roberts, "a light will break in on the darkness and gloom of the world." Unhappily, he said, it is expected, as was pointed out by Elder Hyrum M. Smith, that a great trade war would follow the present conflict, but Elder Roberts said he is happy to contemplate that statesmen will rise up to handle the great situation. He referred to the recent reported utterance of Lord Bryce, deploring hatred and denying its existence on the part of Great Britain.

It has also been declared, said Elder Roberts, that the candidates for president in both great national parties are committed to peace, and are willing to perform each man his part, if elected, to bring about world peace.

Elder Rey L. Pratt

said he desired to refer to the word of the Lord in the Book of Mormon, wherein it is promised that if the people on this land shall serve God they shall prosper, and none shall conquer them; but if the day shall come that they reject their Redeemer and their God, their liberty shall be taken away from them. The Lamanites, said Elder Pratt, rejected their Redeemer, and the prophecy has been fulfilled.

Contrary to general opinion, said Elder Pratt, the majority of the native Mexicans are descendants of Nephi, through his sons Laman and Lemuel. Of the fifteen million people in Mexico, only two million are property holders, and these two million are of

Spanish descent—the Gentile nation that fulfilled the prophecy. The native descendants of Laman are peons—mere slaves. The struggle for liberty is going on, and conditions are no better now than they have been for four or five years. In his opinion, the people will never lay down their arms until they obtain their rights. They are fighting for liberty, and will never lay down their arms until liberty is established for the thirteen million of people who have been conquered. One branch president had written to Elder Pratt that hundreds of people in the streets of Mexico City are picking up fruit peelings and scraps. Some members of the Church are eating only one meal in forty-eight hours. Elder Pratt said it pains him to contemplate these conditions.

He exhorted the Latter-day Saints to be charitable with the masses in Mexico, even though they may have committed depredations. They are God's people, and come of a chosen strain.

Bishop Charles W. Nibley.

Presiding Bishop Charles W. Nibley said he desired to reiterate the advice of Elder Anthony W. Ivins, that people get out of debt, and he said, "Do it now, this fall. There will never be a better time." Too many think the unbounded prosperity will go on forever, and they will pay their debts some other day. "Do it now," said Bishop Nibley, "to-morrow, the very first opportunity. And pay your debts to the Lord." Bishop Nibley dwelt for a few moments on the law of tithing, and said the Lord loveth a cheerful giver. "Pay your debts," he said, "both to God and to man."

President Joseph F. Smith.

After the general authorities of the Church had been sustained, President Joseph F. Smith said he had just one little sermon. "Get out of debt." Never mortgage your homes, nor your farms. Put down intemperance, and be a wise and sober people. Do not make war on, but love, your neighbors. Keep the Word of Wisdom. Be wise and moderate in your amusements, and let them be innocent, and your enjoyments pure. Card-playing is an evil—avoid every evil.

"Honor the Sabbath and divine authority. Keep yourselves pure and unspotted from the world. Patronize home productions and home industries. Be not scoffers, but show kindness and sympathy to all, especially the unfortunate."

President Smith said he somehow has a feeling in his heart that the glorious nation of which the Latter-day Saints are a part, loyal and true, has a glorious destiny: To extend liberty and freedom to all the world. After hearing President Rey L. Pratt's address, he said, who could not wish that some power will rise up and redeem that oppressed people, even though the oppressor has

to be killed. He does not want war, he said, but war shall be poured out on all nations, and if this nation escapes, it will be by the skin of its teeth. He would see the oppressed relieved, even if it costs life, and the overthrow and death of the oppressor.

Overflow Meetings.

Overflow meetings were held on Sunday morning and afternoon in the Assembly Hall, and also in a large tent erected in the northeast corner of the Tabernacle grounds. The speakers in the Assembly Hall in the morning were: Elders Walter P. Monson, Bryant S. Hinckley, Melvin J. Ballard, and Hyrum M. Smith. In the afternoon: Elders John L. Herrick, John M. Baxter, Orley S. Stapely, and Andrew Jenson.

The speakers at the morning session in the tent were: Elders David O. McKay, Joseph W. McMurrin, Charles A. Callis, Joseph E. Robinson, and Wilford J. Day. In the afternoon: Elders C. Alvin Orme, Daniel G. Miller, Don C. Driggs, Charles H. Hart, and German E. Ellsworth.

THE GOD-STORY.

It seems to be a trait of the human character, that liking for stories, be they true or fictitious. There are some stories which will outlive time, and most of that kind are the ones that bear very few embellishments. The story with the flare headline, if of a timely importance, yet does not carry in it the vitality which gives it a deathless life. There are stories which have been written centuries ago that still have the charm of youth about them, and open up fresh again, like the smell of old English lavender in the linen chest at home. Also, there are books which are similar. They ought to be bound in gold; but mostly the gold is within. Take, for instance, the one which holds within its bindings the story of God—the holy Bible.

The God-story is ages old; but it has an eternal charm. To some it is fiction, to others it is truth; but to all it is a most wondrous story. The book itself opens up and breathes forth for the sincere soul that breath of morning which Adam must have found when he entered the Garden. A book which tells of gardens has surely great charm. Our first parents lived and loved and gained knowledge, and then went out of the garden to death and separation from God. Our Elder Brother went into another garden, there to wrestle in spirit, and then went forth to gain for the human family that which was lost in the first garden.

The God-story is most essentially a "human interest" story. It is told in simplicity, even so that the "wayfaring man, though a fool," can take consolation therein. It is a story of many collaborators, each piece fitting in like a piece of porcelain into a

mosaic, making a perfect work. Many of the characters come up kaleidoscopically, but never out of time or tune. They have their place and purpose in the great work. Of this story the saints have sung. Its style is not its charm: but its soul is the lodestar which draws the lonely wanderer to its living waters. It breathes the perfume of the rose-garden. Its fountains flow with the wine of life. It sings the song of the lark, which rises from off the newly-dug grave. It is the story to read before you rest, and the story to read when you rise. It holds a charm for the child, and balm for the aged. It is attractive to the young, because it has love for its theme: to the evil-doer, because it has mercy in its plan: to the well-doer, because the promise of reward is great.

The God-story is universally declared a classic. It sings the poet's song, it tells the lover's story. It has a pure motive, and is a love story of the finest kind. It is the old, old story, yet one which is ever new. It shall stand above all the wrecks of time. Men have fought for it, and died for it: and there shall yet be many millions who shall live for it. It is a good story, and if rightly read, will enhance each and every life into which it comes. For it cannot be read without some of it being partaken of by the person who reads it. It will yet revolutionize all thought, and remould the destiny of the nations.

In other words, the God-story will bring men back to God.

Shelley, Idaho, U.S.A. AUBREY PARKER.

"WE have at least one thousand years, counting three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds to the year, if I recollect aright, wherein the elders of Israel will enter holy temples of the Lord and officiate for just such persons as you and me, that have done the work we were called to do in our day, whether it was much or little. There will be hundreds of thousands of the sons of Jacob to administer in these temples for you and me. Joseph, Hyrum, Father Smith, and many others will be there to dictate and preside. Joseph will stand at the head of this dispensation and hold the keys of it, for they are not taken from him: they never were in time; they never will be in eternity. I shall be there, if I live or if I die. If I die, my brethren or my children will officiate for me. I shall lose nothing through death. Magnify your calling in this Church, and I will warrant you an exaltation just as good and as great as you can ask for."—BRIGHAM YOUNG. *Journal of Discourses*, Vol. VI., p. 308.

LOVE is not getting, but giving: not a wild dream of pleasure, and a madness of desire—oh, no, love is not that—it is goodness and honor, and peace and pure living: yes, love is that; and it is the best thing in the world, and the thing that lives longest.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 23, 1916.

EDITORIAL.

A WELL-KNOWN ASTRONOMER CALLED.

THE death of Mr. Percival Lowell, the famous astronomer, at Flagstaff, Arizona, has just been announced. Mr. Lowell, who was only sixty-one years of age, was known all over the world for his observations on the planet Mars. He also studied closely Venus, Saturn, and Mercury, and wrote important astronomical works, but his chief fame rests on the conclusions he arrived at concerning Mars.

Professor Lowell established his observatory at Flagstaff, seven thousand two hundred and fifty feet above sea level, and at this altitude, in Arizona's wonderfully clear atmosphere, he obtained the visibility needed for his special purposes. After years of patient observations, he announced his opinion that the "canals" on Mars, discovered by Schiaparelli, were real irrigation ditches, carrying the water from the snow caps at the polar regions to all points on the surface of the planet, making possible the existence of higher forms of life which would have perished long ago, except in the Arctic and Antarctic settlements, owing to the scarcity of water on the planet. He maintained that on both sides of the canals, and at the points of intersection, the surface of the planet showed a dark color which increased, or decreased, with the seasons, indicating that it was due to vegetation, flourishing in the spring, and shedding its foliage in the autumn. The conclusion was, of course, that Mars is inhabited by a class of highly-intelligent beings, who are capable of performing engineering feats beyond anything dreamed of on this earth—such as conveying water from the poles to the equator—and that they are, by this extraordinary skill, successfully fighting against the extinction of their race on a dying planet.

Percival Lowell's theory about the Martian canals has not been generally accepted. Prominent astronomers have even questioned the correctness of his observations, attributing the streaks to defects in the lenses, or to optical illusions. They are loth to admit the existence of rational beings outside this earth, unless it can be demonstrated with mathematical certainty. But Mr. Lowell did not entertain any doubt on the accuracy of his observations, or the logical force of his conclusions.

The question whether other worlds than ours are inhabited is one that has interested men ever since they obtained some know-

ledge of the universe. Some have felt convinced that the earth is not the only inhabited globe in existence, but that it is one of many on which live immortal spirits in mortal tabernacles. Others take the view that the earth is the only globe in the universe, as far as we know, on which all the conditions required for the existence of higher forms of life are so nicely balanced as to make that existence possible. They point out, for instance, that the distance of the earth from the sun, the central heat of the globe, the component parts of the atmosphere, and its volume, all are so adjusted as to give us the exact temperature we need. If the thermometer should rise, or fall, a few degrees, and remain either above the boiling point or considerably below zero, life would soon be extinct. They claim that on all the other planets the conditions are adverse to life. They are too hot, or too cold; they lack water, or air; or, there are other conditions unsuitable to living beings. This was the opinion of the late Alfred Russell Wallace.

In view of this difference of opinions among the learned philosophers of the world, it is interesting to note that our heavenly Father gave the Prophet Joseph Smith a revelation, by which this question is definitely decided. In the eighty-eighth section of the Doctrine and Covenants we read that every part of space is occupied by some "kingdom," and that each is governed by law, the law being adapted to the conditions that prevail. Some laws are universal; they apply everywhere. Such is the law of gravitation, for instance. Such also is the fundamental moral law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Other laws are limited, and are given to meet particular conditions. According to this revelation, God visits all these "kingdoms" with the light of His countenance, "every man in his hour, and in his time, and in his season" (v. 58). And then we read, "Therefore, unto this parable will I liken all these kingdoms and the *inhabitants* thereof" (v. 61). All these kingdoms are the worlds that occupy space, and they have inhabitants whom God blesses with His presence, each world in the time decreed. Parley P. Pratt has this to say on the question of inhabited worlds:

"I might enlarge the subject by connecting the family of Adam with other branches of Christ's kingdom, and of the celestial family in other planets and worlds, many of which are older and much larger than our earth, but peopled by branches of the celestial family, who are of the same kindred and race that we are, viz., the sons and daughters of God. I might also tell you of the continual exertions of creative power by which millions of new worlds will yet be formed and peopled" (From *The Prophet*, quoted in the *Millennial Star*, Vol. V., p. 191).

The Latter-day Saints, therefore, thoroughly understand the

purpose for which worlds are created: that they are habitations, or schools, in which God's children are working out their salvation and, by obedience to law, qualifying themselves for eternal glory, power, dominion, increase, and progression. To them such discoveries as that claimed by the late astronomer, Mr. Lowell, have an interest different from that which is attached to most scientific revelations.

David was in the habit of meditating on the lessons taught by the heavenly bodies. As a shepherd on the plains of Bethlehem, he had, undoubtedly, spent many a night, while his flocks were grazing, in contemplation of the glories above. And he sings, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: what is man that thou art mindful of him? and the son of man, that thou visitest him?" Why does God, who has so many worlds and so many children, take notice of this small part of His great palace, where His children are in rebellion? How infinite is His love in seeking that which is lost! "O Lord our Lord, how excellent is thy name in all the earth!" That is the lesson which the contemplation of the heavens impressed upon the heart of the royal poet of Israel. It should impress us in the same way, and inspire us with love and a determination to glorify His name by obedience to His will.

J. M. S.

MINUTES OF BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held in the Handsworth Chapel, 23 Booth Street, Handsworth, November 12th, 1916. There were present: President George F. Richards of the European mission: President James Laird, and Elders James H. Ludlow, Herbert P. Haight, and Arthur D. Evans of the Birmingham conference: and President John D. Hooper and Elder Richard C. Wilkin of the Nottingham conference. President James Laird presided and conducted the meetings.

The morning session commenced at 10:30 o'clock by singing, "Thanks for the Sabbath School." Invocation by Brother Charles C. Edwards. Sacramental hymn, "'Tis sweet to sing the matchless love," was sung. The Sacrament was administered by Brothers William L. Gittins and George Smith. Sister Edith Smith related the institution of the Lord's Supper.

President James Laird extended a hearty welcome. He expressed his pleasure in having President Richards present, and said he knew we would have a time of rejoicing.

The following program was rendered: Harold Hunter sang, "I am a Mormon boy"; Joseph Smart recited Job 19: 25-27; Jackie Joseph recited Matt. 16: 17, 18; George Makin recited Rev. 20: 12-15; Phyllis Smart, Dora Green, and Eva Brittle recited, from the *Juvenile Instructor*, "Lives of the Ancient Apostles"; a duet,

"Shine on," was sung by Nora Makin and Harold Smith; "The Testimony of the Three Witnesses," was recited by Winifred Makin: the Word of Wisdom, as given in Doc. and Cov., Sec. 89, was recited by Minnie Hopewell: the children of the Primary class of the Handsworth branch sang, "Make the world brighter": Miriam Breese recited Psalm 46.

Elder James H. Ludlow was the first speaker. He expressed his thankfulness for the testimony of the gospel, and related the coming forth of the Book of Mormon. He cited the testimonies of the three and eight witnesses, to prove the divinity of this book.

Elder Richard C. Wilkin said he had enjoyed the exercises of the children, and could see the manifestation of the Lord's Spirit. He spoke on obedience, stating that there is no other way in which we can gain the kingdom of God, except by observing His commandments.

The Sunday School sang, "My Sabbath home."

President George F. Richards occupied the remaining time of the session. After expressing his pleasure in meeting with the saints in conference, he spoke at length upon the subject of the atonement. He said that sacrifice and sacrament were instituted by the Lord, being emblematical of His atonement, and were given to remind us of that great principle in the gospel plan, and the sufferings of our Lord which He endured for us. Love, said the speaker, was the incentive, and as the Father so loved us as to give His Firstborn in the spirit, and Only Begotten in the flesh, to a life of sorrow and grief, and an ignominious death upon Calvary's cross, Jesus Himself voluntarily submitting to the plan, so we should love the Lord and one another, and be willing to make whatever sacrifices may be required of us for Christ's sake and the gospel's, even to the laying down of our lives. If we possess this willingness of spirit, we will do the lesser duties devolving upon us as saints, for how can it be possible to meet the greater requirements if we have not faith to meet the lesser requirements? If we love the Lord as He loves us, we will not do wickedly, for that causes Him pain: hence this saying, "If ye love me, keep my commandments." There is no better way of showing our love for the Lord, and appreciation of what He has done for us, than by keeping His commandments and by doing good to our fellowmen. Salvation is the greatest gift of God to man, and as it comes only through the gospel, the teaching of the gospel to men is one of the greatest labors we can engage in. He concluded by asking the blessings of the Lord upon those present.

The closing hymn was, "There's sunshine in my soul." Benediction by Brother John M. Joseph.

There were present one hundred and five people.

The afternoon session commenced at 2:30 by singing, "We thank Thee, O God, for a Prophet." Prayer was offered by Brother Joshua Carter. Continued by singing, "My Father knows."

The names of the general and local authorities of the Church, together with the names of thirty-five lady missionaries, were presented by Elder James H. Ludlow. The brethren and sisters were unanimously sustained.

A solo was rendered by Sister Lucy Hartopp.

President George F. Richards then blessed two babies.

Elder Herbert P. Haight was the first speaker. He stated that it would be a glorious thing for the world to know that there was a prophet of God upon the earth, one in communication with God, to lead and guide us in this day, as in days past. He related the vision of the Prophet Joseph Smith, and declared that the time would come when this gospel would have been preached to every nation, kindred, tongue and people.

President John D. Hooper, of the Nottingham conference, said he rejoiced in meeting with the saints and elders. He felt that he had known them all his life. There is something in the gospel which makes us recognize each other when we meet. This is one of the strong testimonies of the divinity of this gospel.

President George F. Richards was the next speaker. He stated that it seems strange that the world should be so opposed to Joseph Smith and those who have succeeded him. Men not only will not reason man to man and face to face, but they oppose us and fight against us. One reason for this is that Lucifer, who caused trouble in the beginning, and who was cast out of heaven with His followers, has made war with the Father and the Son ever since. Men are influenced by the evil one, and become his agents. We have been vilified, misrepresented, and falsely accused, and it all comes from the evil one. Joseph Smith taught that baptism by immersion is essential to salvation. Did not the Savior Himself go down into the waters of baptism? Did He not tell Nicodemus that baptism was essential to gain the kingdom of God? If we reject baptism, we are rejecting the counsel of God. You can read how the Church fell away by degrees. The pure religion was lost. No man has authority to change ordinances which God has instituted. Every principle Joseph Smith brought forth is scriptural and true. It is the old gospel restored to the earth. The speaker then spoke on marriage both for time and eternity. The world believes that marriage is for this life only; but men, having authority to seal on earth as it is sealed in heaven, can solemnize marriage to endure for all eternity. There are saints who cannot go where there is a temple, but, thanks be to the Lord, should you die outside, if you are true and faithful, your friends who are permitted to go into the temple, can do that work for you. He stated that it was a blessing to have our husbands, wives and children in the world to come.

The congregation sang, "Lord, accept our true devotion." Benediction by Brother Herbert Green.

There were one hundred and forty people present.

The evening session commenced by singing, "Now let us rejoice." Invocation by Brother John Ward. Continued by singing, "An angel from on high."

President James Laird welcomed all present, and testified that the true gospel had been restored to the earth, as John the Revelator declared would come to pass. He stated that if you would read the Book of Mormon, you would know whether this work is the work of God or not. He related the coming forth of the Book of Mormon, and showed why it was necessary that a prophet of God should be upon the earth to bring forth this record.

The hymn, "See the mighty angel flying," was sung by Elders Herbert P. Haight and Arthur D. Evans, and Brothers Charles Edwards, Charles Collins, and John M. Joseph.

Elder Arthur D. Evans was the next speaker. He showed the consistency of modern revelation, and cited scriptural proof to substantiate the teachings of the gospel. He said he would never get tired of testifying that Joseph Smith was a prophet of God, and one of the greatest of God's servants.

The two Foxley children sang a duet, "Our angels."

President George F. Richards was the last speaker. He said the Lord's way of doing things is not man's way. Most great men have had humble beginnings. God chose the foolish things of the world to confound the wise, and the weak things to confound the things which are mighty. He did these things that no flesh should glory in His presence. Joseph Smith had a humble beginning, and for this reason many people reject him. The speaker emphasized the fact that we do not worship the prophet Joseph Smith, but rather give the glory to God. He said it was reasonable to suppose that Joseph Smith was chosen before he was born to perform his great mission in the flesh, and he cited scripture to substantiate his statement. He also stated that this Church is recognized as the greatest religious organization on earth to-day. This work is rolling on and will fill the whole earth, guided by the hand of God. The Book of Mormon makes clear and plain many passages of the Bible, the meaning of which is obscure. He stated that the Bible is one of the greatest evidences of the truth of the Book of Mormon. The speaker said that the fact that our elders have never been converted to any other faith, but have converted ministers, and many thousands of honest people to our faith, should be evidence that we have the truth, and that Joseph Smith was divinely called. We suffer persecution as did the primitive saints, that we may obtain eternal life. Persecution, being a heritage of the saints, is an evidence of the divinity of the Church. Much good comes from the persecution we suffer. Every time our enemies kick us, they kick us "up hill." The Lord has said, "because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Closed by singing, "God be with you till we meet again." Benediction by Brother George Smith.

There were two hundred and ten people present.

A Priesthood meeting was held at the Handsworth Chapel on Saturday, November 11th, 1916, at 4 o'clock. There were present the traveling elders, the local Priesthood and lady missionaries. President George F. Richards was present. The presidents of the various branches gave a brief report of the conditions existing in their organizations, which were very encouraging. President George F. Richards gave valuable instructions and advice to the local Priesthood and lady missionaries, pertaining to their labors.

JAMES H. LUDLOW, Clerk of Conference.

ANOTHER PIONEER DEPARTED.

JANE HIRD MAXWELL, wife of the late John L. Maxwell, a pioneer florist of Utah, departed this life October 19th, 1916, in her eighty-fifth year, at her residence, 3505 Third East Street, Salt Lake City, the cause of death being general debility.

Born September 30th, 1832, in the village of Thorp, Yorkshire, England, she was baptized on March 6th, 1860, and emigrated to Utah the same year with her husband. Leaving Liverpool, April 1st, on the sailing vessel *Underwriter*, she landed at New York May 1st, and reached Florence, Mo., the same month, where she started to cross the plains by team. Owing to much sickness in the company, it became necessary to walk the greater part of the journey. Notwithstanding many hardships were encountered on the way, the sunshine of the gospel lightened the burden, and many pleasant evenings were spent in conversing upon the principles of the gospel, and singing the songs of Zion. They completed the journey to Salt Lake City on August 9th, 1860, covering a period of four months and nine days. Mrs. Maxwell remained a faithful and devoted Latter-day Saint until her death.

The following children survive: Sam Hird Maxwell, Philadelphia; Mary Helen Black, John S. Maxwell, James H. Maxwell, Jane E. Urry, Sarah A. Maxwell, Margaret Urry, Thomas H. Maxwell, Alice M. Jacobsen, William H. Maxwell, with forty-two grandchildren, and sixteen great-grandchildren, all of Salt Lake City. The funeral services were held at Miller Ward Chapel, October 22nd, 1916.—*Deseret News*.

GOD is not confined to any channel of grace. In all ages He has chosen His own instruments to declare His word and inspired them for the purpose: the prophet cannot be restrained from speaking any more than he can be endowed to speak his message of life and power by any ecclesiastical authority whatsoever.—From *A Spiritual Pilgrimage*, by REV. R. J. CAMPBELL.

CLEAN MOVING PICTURES NOT WANTED.

In the *Woman's Home Companion* a campaign for cleaner moving picture films is inaugurated.

"The president of a moving picture company which, from its organization, has led the fight for better, cleaner films, discovered three months ago a falling off in the company's receipts in a certain State in the Middle West," we read. "He sent an agent into that territory to investigate.

"'Why have you given up our service?' the agent asked.

"'Couldn't make your pictures pay.'

"'Weren't the pictures good?'

"'Yes, too good.'

"'What do you mean?'

"For answer the theater owner produced his record of receipts for the preceding four weeks.

"'Here's what I mean,' he said, 'when I have shown your clean, high-grade pictures during the past month I have averaged twenty-two dollars a day—not enough to pay my expenses. When I have shown Blank's pictures, my receipts have averaged fifty-three dollars. I've got a wife and kids; I want to be decent. But I've got to live. What is a man going to do?'"

INTERESTING BAPTISM IN LONDON.

President James Gunn McKay, of the London conference, in a letter dated November 13th, 1916, reports that a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N., on the 11th of this month, on which occasion three were added to the Church—daughter, mother, and grandmother. "This," President McKay writes, "is the firstfruits of the work of the lady missionaries in this conference. Sister Phyllis Pichard first interested these ladies. Later she arranged for cottage meetings at their home, and has been successful in getting other investigators to attend. Two of these attended the baptismal service."

FROM THE MISSION FIELD.

Arrivals.—The following-named elders arrived for the British mission, November 15th, 1916, per s.s. *Corinthian*: Lester Franklin Hewlett, Salt Lake City, Utah; Arnold Grant Holland, Rigby, Idaho; Wilford Orr Freckleton, Eureka, Utah.

Appointments.—The elders who arrived for the British mission, November 15th, 1916, have been appointed to labor in the following conferences: Lester Franklin Hewlett, Leeds; Arnold Grant Holland, London; Wilford Orr Freckleton, Hull.

Baptisms.—On Sunday, November 5th, 1916, a baptismal service was held at Gorbals Public Baths, 141 Main Street, South Side, Glasgow (Scottish conference), when one soul was baptized into the fold of Christ, Elder Amos T. Tucker officiating. The new member was confirmed by President George A. Simkins.

Organization Completed.—At the regular evening services held at Durham House, 295 Edge Lane, Liverpool, on the 19th of November, 1916, the organization of the Liverpool branch of the Church was completed by the appointment of Elder J. Stanley Ravenscroft as first, and Priest Walter H. Andrew as second counselor to Elder George S. A. Tofte, who is the president. Eleven lady missionaries were also set apart for missionary work. President Parley M. Condie presided, and addressed the meeting on Divine Authority.

Branch Organized.—The Middlesbrough branch of the Newcastle conference was organized November 12th, 1916, with the following officers: William Derbyshire, branch president; George Johnson, first counselor; John G. Lickess, second counselor; William Derbyshire, clerk; Roy W. Owens, assistant clerk; Eva Owens, organist. Sunday School—George Johnson, superintendent; John Bousfield, first assistant, Ada Derbyshire, second assistant; Dora Sherwood, secretary and treasurer; Miss Nettie Griffiths, organist. Mutual Improvement Association—John G. Lickess, president; Ruth Derbyshire, first counselor; Gertrude Clark, second counselor; Roy W. Owens, secretary; Florence Robinson, organist; Gertrude Clark, assistant organist.

DIED.

GRAHAM.—Of wounds in France, October 10th, 1916, James Graham, the beloved son of William and Esther Graham, of Ryhope, Durham Co. Deceased was born at Wardley, Durham, on April 10th, 1885; baptized November 13th, 1895, by Elder J. W. Ford, and confirmed same date by Elder D. C. Smith. Brother Graham was a faithful Latter-day Saint.

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